

A
S E R M O N

Preach'd at St. *Clement-danes*,
the 29th of Sept. 1700.

Occasion'd by the Recantation of
Mr. *Clement Joynes*, (lately a *Quaker*.)

By J. ADAMS.

Chaplain in Ordinary to His Majesty.

Published at the Request of the Persons concerned,
and several others of that Parish.

L O N D O N,

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M. J. ADAMS

Ordinary in Ordinary to E. M. J.

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THE
RECANTATION

OF
Mr. CLEMENT FOYNES.

Read in the Parish Church of St. Clement
Danes, the 29th of Sept. 1700.

Published by his Desire.

I Clement Foyne, of this Parish, upon mature
Deliberation, and full Conviction of the
many and great Errors which I have fallen into,
and zealously maintain'd, for near Seven Years
past, Declare and Acknowledge to this Congre-
gation my hearty Repentance for the same, hum-
bly desiring to be Admitted again into the
Communion of the Church of England esta-
blish'd by Law, into which I was Baptiz'd,
and from which I have Rashly and Ignorantly
departed.

The RECANTATION.

I confess with Shame and Confusion, that in the Year 1694, I was deluded by the *Quakers*, and embrac'd, with great fervency, their *Amichristian Heresies* and *Monstrous Principles*, till of late Examining 'em more carefully, by the Assistance of God's Grace, I discovered their Falshood and Impiety, and how directly contrary they were to the Holy Scriptures, particularly in their denying the LORD that bought them; by Disowning that Jesus, who suffer'd on the Cross, to be the Son of God: Also for their Denying that his Human Body ascended into Heaven, and throwing aside, with scorn and contempt, the *Holy Sacraments* of *Baptism* and the *Lords Supper*, together with the *Belief of the Resurrection of the Dead*. These, with many Other *Gross Errors*, which may be seen more at large, in a late Book call'd, *The Quaker's Creed*, containing 13 Articles, I acknowledge I did Embrace and Defend: But do now utterly Detest, Abhor and Renounce, with all others, inconsistent with the Doctrine of the *Church of England*, whose 39 *Articles* I have carefully consider'd, and do hereby Declare that I do own, as the *Summe* and *Substance* of my *Faith*; desiring to continue in the *Communion* of that Church while I Live, and to Dye the Death of the faithful Members of it.

And

THE RECANTATION.

And whereas I did not only fall thus dreadfully my self, but labour'd with great diligence, to mislead several of my nearest Relations and Friends, and did unhappily succeed in doing so; I acknowledge, with unfeigned sorrow, this sad aggravation of my Crime, promising solemnly in the Presence of God, (of which I desire you All to be Witnesses) that I will faithfully endeavour to Reclaim every one of them; and I bless my gracious God, from the bottom of my heart, that I have already Recover'd some, who are now here present.

During my Doubts concerning the *Quakers Doctrine*, I went to *George Whitehead*, the Chief of them, and Ask'd him with Respect and Humility, to inform me upon what my Salvation did depend: After some little Discourse, but no Offence given, or intended by me, he spoke these Words with some Passion: *Repent speedily, or else the Lord will confound thee; Thou readeſt Enemies Books ----- Young Man, I caution thee, not to take prejudice againſt any Friend; for, if thou doſt, the Lord will Confound thee, and bring thee to nought. And this is the Word of the Lord to thee.*

But

The RECANTATION.

But tho' I was thus Used, and tho' I do hear
rily Abhor and Detest the aforesaid Errours,
yet I bleſs God that I have Charity for all thoſe
of my former Acquaintance among the *Quakers*,
and earneſtly beg of You to join with me in my
Prayers, that it may pleaſe God to bring them
into the Way of Truth, and give them a right
Knowledge of the only Redeemer Chriſt Jeſus,
God and Man : *To Whom, with the Father, and
Holy Spirit, be all Honour and Glory, both now and for
evermore, Amen.*

A

S E R M O N

Preach'd at St. Clements Danes.

Psal. 66. 16.

*Come and Hear all ye that Fear God, and I will declare
what he hath done for my Soul.*

TH E S E Words were the Choice of the Person whose Recantation you have heard, in order to the setting forth farther the Sincerity of his Repentance, and the greatness of the danger from which he has been deliver'd, that others may be prepar'd to avoid the same, and join with him in the praising of God accordingly. Which design has so much of Justice and Goodness in it, that as I am order'd to Comply with it by Authority, so I willingly and gladly Obey.

And indeed the Words are very proper for this Purpose; for, not to insist upon the particular Occasion, upon which the Psalmist might speak them, they afford us a most excellent Example, How any Person, who has fall'n into great Errours, either as to Faith or Practice, and afterwards upon his sincere Repentance, felt the Joys of Forgiveness, and the blessed Transports of being restor'd to a good Conscience, ought to behave himself

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both to his Neighbour, and to his God. This will appear, if we consider them more particularly in this manner.

1. The Persons whom the Psalmist appeals to, *All ye that fear God.*

2. The Publick Acknowledgments which he makes of God's mercy to him (including also his own Unworthiness,) and his Earnestness with them, to give him Attention, *Come, and hear, and I will declare.*

3. The Greatness of the Benefit which he had receiv'd, under those Words, *what he hath done for my Soul.*

Come, and hear, all ye that fear God, and I will declare what he hath done for my Soul.

1. The first thing which deserves our consideration is, the Persons to whom the Psalmist appeals, *All ye that fear God*; that is, All of what Rank or Degree whatsoever, that had a due Sense of Religion and Virtue, that had a well-grounded, and well-govern'd Zeal for God's Glory: These were the Persons that were most likely to afford him Attention, to be pleas'd with his being Reconcil'd to God, and to join with him in his Praise and Thanksgiving. As for those who do not fear God, but are loose in their Belief, and consequently loose in their Practice, they wou'd have been so far from being pleas'd with any thing of this kind (even in David himself) that they wou'd rather have condemn'd, or despis'd it. For as such People know little what a good Conscience is, so they cannot be much Concern'd at any others being restor'd to it; and as they do not believe in God at all, so what is it to them who is in the Right, or the Wrong? who persists in his Errours, or who forsakes them? Nay, the latter is the more Offensive, the more publickly 'tis done: Because when a Man acknowledges *His* Errours with Sorrow and Humility, he seems to upbraid them for continuing obstinately

nately *in theirs*: If it be an *Abomination to Fools* (as *Solomon* call those who are Impudent and Stubborn in their Wickedness) *to depart from Evil* themselves, 13. *Prov.* 19. Is it possible they shou'd be satisfy'd when others do so? Or if such Wretches *make a Mock of Sin*, will they not make a *Mock of Repentance* also? Therefore the Psalmist does not Appeal hereto the mixt multitude of *Jews*, much less to all Mankind, but to those alone, who fear'd God. And these undoubtedly were transported with holy Joy at what he related to them. How much more will they be so in the like Cases, who believe truly in the Son of God: For they who are always remembring the sweet Commands of Mercy and Love, which the Gospel of Peace breaths out continually; they who have always before their Eyes those Holy Examples of Goodness and Charity, which our blessed Lord left us; will also have a tender Concern upon them for the Good of their Neighbour, especially in what relates to the Salvation of his Soul, and therefore will rejoice to see him Recover'd from the very brink of Ruin, to behold him turning back, when just falling into Eternal Damnation; 'tis to these then alone that we Appeal at present in the Words of the Text, *Come, and hear, all ye that fear God, &c.*

2. Let us consider the Publickness of that Acknowledgment which he design'd to make, and his Earnestness with them, to Attend to him, *Come, and hear, and I will declare unto you.*

Tho' *David* was a very great Prince, and the Sins which he fell into were very great, both in their Nature, and their Circumstances; as being against much Knowledge, and long Experience of God's Goodness; and therefore the more Shameful; yet He is always ready to make a Publick Confession of them; as He

does particularly in the 51 *Pfal.* upon the Matter of *Uriah*. But Humane Nature generally is very Averse to this, whither in Returning from Errour to Truth, or from Vice to Virtue: With what strange Confidence do some Men Value themselves upon the foulest Vices! With what Impudence do others Scoff at all Religion, and Blaspheme the Son of God! With what Harden'd Obstinacy and sullen Bitterness do others again Break thro' all the Laws of Modesty and Charity, to bear their Testimony to the Grosest Errours! but if thro' the Mercy of God, they become sensible of this, and cool by Degrees from the Violent Heats of Debauchery or Enthusiasm, and are Willing to Return again to themselves, and to their God; yet how full of Fear and Shame are they? With what Caution and Privacy do they Proceed? What care is taken to secure their Honour or cover their Reputation, lest they should be Censur'd for want of Judgment, or Levity, and Inconstancy: But how Unreasonable is this! The want of Judgment surely was Discovered at first, in the falling into Errour, nor in the Disclaiming it; so the Levity and Inconstancy was Notorious, in the Turning out of the Right way, into every Dirty By-Lane; and mistaking the Hot Vapours of a Distemper'd Brain for the Light of Revelation: To persist in an Error, for fear of being Censur'd by Weak and Wicked Men, for leaving it, is Obstinacy not Constancy; 'tis the Walking on steadily to Hell, in Compliance to our Acquaintance; for 'tis not only making Reason Useless, but doing despight to the Spirit of Grace; denying the Holy Jesus, while we pretend to profess Him, and putting Him to Open Shame, to secure ones own Reputation.

Whereas if Men considered things impartially, if they reflected as they ought to do upon the Majesty of that God, whom they have offended, how much his Honour and
 Glory

Glory suffers by any wickedness, but especially by foul Apostacy, and Enormous Crimes; how the Saving Name of *Jesus* is expos'd to the Blasphemy of Atheists and Infidels; while People Embrace such Doctrines as make Void his Cross, and Render the Blood of the Covenant shed there, a Common or Contemptible thing? If, I say, they wou'd be sensible of this, then sure, the least that they can do wou'd be to acknowledge, publickly that they are so. In Quarrels which happen between one another, before Company, To ask Forgiveness in Private, is not look'd upon as sufficient Satisfaction; but this must be as Publick at least as the Injury was; Alas! shall we proceed so nicely in the little mistakes between Brethren and Fellow Christians, and yet Scruple to do any thing of this Nature, after we have been Guilty of the Greatest Sins, of Deserting, or Rebelling against, the most High and most Holy God: The use of this is twofold.

1. That since Men are so generally averse, so very much asham'd to own their Errours, and this still the more, the greater those Errours are: Where People Break thro' these Difficulties to own in the Face of the World, Errours of the Grosslest kind; we ought to be satisfied of their Sincerity and Conclude with ourselves, that they do that upon mature Deliberation, and firm Resolution, which they chuse to do before so many Witnesses.

2. That what is so done, & must be so acceptable to God, ought to Raise our Value and esteem for such Persons, and Restore them (as well in Justice to themselves as for the Encouragement of others) not only to our good Opinion, but our Friendship and Affection; for who is there that does really fear God himself, that wou'd not Run forth in Holy Joy, to meet any mistaken Christian, Returning to His Duty? that wou'd not Embrace him with
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the most tender Compassion and Love, and Praise and Magnify with him, the Father of Mercies, *forasmuch as this their Brother was Dead, but is alive again, was lost, but is found?* This I am persuaded Every one wou'd Gladly do, when they consider Attentively the greatness of the Benefit Receiv'd, which is our

3d. Point. The most Important indeed of all, included in these Words, *what he hath done for my Soul.* As this concerns the Psalmist, the Benefit for which He Praises God, was, as may be seen by the Verses following; *God's Accepting of his Humiliation and Prayers, and Restoring him to the Peace of a Good Conscience.* But to bring this directly to the Case in hand, Namely the greatness of the Mercy which this Person hath receiv'd, together with these others his Friends and Acquaintance here present, and to move you to join with them in Praising of God accordingly, it will be necessary to shew you the Greatness of that danger which they have been in, and the monstrous Errors, which the People call'd *Quakers*, with whom they lately joined, are fallen into, concerning the Fundamental Articles of our Faith.

This will be done most fairly and impartially, by quoting to you their own Words in several Remarkable Passages, taken out of such Books, as were written by their first or chief Teachers, and are still own'd by them, such I say, as I have perus'd and examined diligently my self, and most of them, *with others*, upon a particular occasion.

Whereas then it is most plainly and positively affirm'd in the holy Scriptures: *That Jesus Christ the Son of God, was Conceived of the Holy Ghost, made Flesh, and Born of the Virgin Mary: That he was put to Death upon the Cross: That through his Blood-shed there we have Redemption: That as he Died for our Sins, so he Rose again for our Justification, in the same Body in which he was crucify'd;*

cis'd; which very Temple of his Body (so call'd, because the Fulness of the God-head dwelt in it Bodily.) He foretold he would raise again: That this Christ is our Peace with God--having Abolish'd in His Flesh, the Enmity (between God and Men,) (Eph. 2. v. 14. 15.) that it pleas'd the Father, Christ having made Peace thro' the Blood of his Cross, by him to reconcile all things to himself.-- In the Body of his Flesh thro' Death Coloss. 1. 19, 20, 22. That he ascended up into Heaven in the same Body, and sat down at the Right hand of God, to the end, That we might enter thither into the Holiest by the Blood of Jesus, by a new and living way which he hath Consecrated for Us, thro' the Veil, that is to say his Flesh, Heb. 10. 19, 20. That the same Jesus, who did Ascend in the sight of many of his Disciples, shall so come in like manner in the same Body, visibly in the Clouds of Heaven, to judge both the Quick and the Dead. Whereas, I say, these Articles of our Faith are thus plainly deliver'd in these, and many other Texts of Scripture, and generally Agreed to by, I think, most Dissenters. These unhappy People, the Quakers, either utterly deny 'em, or make 'em void, by applying them to their Light within, which they call Christ. Rejecting the Merits of our blessed Lords Blood Outwardly Shed, and the Sacrifice of his Body upon the Cross at Jerusalem.

Let us prove this Charge in its several Particulars.

And in order to this, let me desire you to take particular Notice of this Great and Fundamental Errour upon which they raise all the rest, viz. *Their Distinguishing between two Christs*; the Christ who Suffer'd at Jerusalem, whom they call the *Outward Christ*; and their Light, which they call the *Christ within*, which is the only Christ they value, or depend upon.

1. Then as to the Incarnation: This they reckon no otherwise beneficial, than as Christ is Incarnate in every

ry *Quaker*. That the true Christ is he that is Born within them, who grows up by degrees from an Holy Seed to a Child, and then to be the mighty God, applying commonly in their Writings upon this occasion that Celebrated Prophecy of *Isaiah, Chap. 9. v. 6*, unto each particular *Quaker*, Man or Woman, *Unto Us a Child is born, unto Us a Son is given, and the Government shall be upon his Shoulders, and his Name shall be call'd wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.* Thus one of them: *Be thou the Virgin, and the Power of the Most High shall over-shadow thee; and that holy Thing which shall be Born of thee, shall be called the Son of God.* *William Bailly's Works, p. 292, 293. Faith in Christ's Outward Manifestation, has been a Deadly Poison this latter Age has been infected withal, (Quakerism, a New Nick Name, p. 6.)*

2. The same they affirm concerning the Sufferings of Christ: these are to be perform'd within them too, or else are to no Purpose, and the Blood of the Seed shed within them, (as they speak) is sufficient of itself to justify them in the Sight of God, and reject with Scorn and Disdain, *that which was shed by our Saviour outwardly.* Thus *Mr. Penn, we deny justification, by the Righteousness of Christ, fulfill'd in his own Person, for us (wholly without us) and boldly affirm it in the Name of the Lord, to be the Doctrine of Devils, O Horrid Blasphemy! and an Arm of that Sea of Corruption, which does now deluge the whole world.* *Mr. Penn's Serious Apology. p. 148.*

Again, *That the Outward Person, which suffer'd, was properly the Son of God, we utterly deny.* *Ib. 146.*

If there be any other Christ, but he that was Crucify'd within, he is a false Christ, and the Devil never made it, (i. e.) this Doctrine, as was objected to him) but he and his Messengers, are against it. The Devils

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and Reprobates may talk of him without. G. Fox Gr.
Myst. p. 206.

Nay, they affirm farther, that a Quaker may arrive to such perfection, that, He may forget wholly, the Christ which dy'd at Jerusalem. Thus Another of them: *when you come to know this, (viz. the Operation of Christ within) you will cease Remembring his Death at Jerusalem, and will come to see How He has been Crucified in you.* p. 19. Doctr. of Perfection Vindic. by J. whitehouse.

3. As for the Resurrection, This Mr Penn compares upon account of the Absurdity of it, to Transubstantiation: Reason ag. Railing p. 134. and those Remarkable Passages concerning the Resurrection of the Body, 1 Corinth. 15. they apply to the Resurrection of the Soul by Faith, alone, from a Natural to a Spiritual Estate. Which is the very Same Error with that of Hymnaus and Philetus, which St Paul speaks of, 2 Tim. 2. c. 17, 18. *who concerning the faith have erred, saying the Resurrection is pass'd already, and overthrow the Faith of some: St. Paul Himself was in the same state of Resurrection (as I hope they will allow) which they speak of; and yet He Condemn'd those who taught this as the only Resurrection, as overthrowers of the Faith.*

4. As to Christs ascension and sitting at the Right Hand of God. This they affirm to be done *within 'em only, as necessary to Salvation: the teaching the other they call setting ones self Against Christ.* Thus when one J. Wrightson had dedicated a Book He wrote Against them; *To all them that Call upon the Name of the Lord Jesus Christ, who sits at the Right Hand of God the Father in the Heavens, out of Every Man on Earth; in a Preface to a Book call'd the Son of Perdition Reveald by the light of the Son of God in his Servants Geo. Whitehead and Ed. Burroughs; they desire it may be noted, How J. W. had absolutely set Himself against*
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Christ and the Truth, who heretofore hath gone about to limit and divide the Holy one from his People and members--- Which they Explain farther afterwards--- In that J. W. hath accounted Christ as He is at the Right Hand of God the Father not to be in any Man, but out of Every Man upon Earth: He hath gone about to separate the Saints from the Right Hand of God; and so hath discover'd Himself Both Ignorant of Christ, and of the Fathers Right Hand, and of the Kingdom of Heaven in the Saints, for they that are come to Christ, and to Know Him in them; they Are come to the Fathers Right Hand; and being Christs Sheep, none shall pull them out of His Fathers Hands.

And in a Primmer which they teach their Poor Innocent Children (by *William Smith*) distinguishing between the True and the False Preachers, *They that are false* (says this Author) *Preach Christ without, and bid People Believe in Him as He is in Heaven above.*

But this one alone would have been sufficient to Raise in You Horror and Amazement. *Your Imagin'd God beyond the Stars, and Your Carnal Christ is utterly deny'd --- To say this Christ is God and Man in one Person, is a Lye. C. Atkinson's Sword of the Lord drawn. p. 5.*

4. Concerning Christs coming to Judgment, take this one alone from *G. Whitehead* above-mention'd, now living. *Dost Thou Look for Christ as the Son of Mary, to appear outwardly in a Bodily Existence, to save Thee, according to thy works? If Thou dost, Thou mayst look till thy Eyes drop out, before Thou wilt see such an Appearance of Him. Nature of Christianity, p. 29. 30.*

These are some of their Horrid Blasphemies, concerning the Fundamentals of our Holy Religion, and the Chief Articles of our Creed, which notwithstanding all this, They Pretend to Own; and to this purpose, have publish'd, (as they have been taxt with these Impieties,) some
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Accounts of their faith, Deluding the Ignorant, and Covering themselves, by Applying to *their Christ within*, which is their Constant way of Equivocation; whatever *we say of our Christ without*. Meaning, I say, always that what they affirm concerning Christ, is perform'd as to His Birth, Sufferings, Resurrection, and Ascension, as these are necessary to Salvation, within every true Quaker.

The Holy Scriptures teach us, that the True Object of that Faith which Justifies, is Christ Jesus manifest in the Flesh, both God and Man; That it was necessary that a Spotless Sacrifice should be offered to appease the Justice of the Father; that it being impossible any man should be so perfectly innocent as to make Atonement for others; or that God should suffer as God; He took the Nature of Man upon Him as to its Substance in all Respects, Excepting Sin alone; that He Suffer'd and Dy'd, Rose again, and ascended in the same Nature, and that we obtain Forgiveness by the Merits of his so doing, without any Merits of our own, But by applying, by the Assistance of the Holy Spirit, and a Lively Faith, what *He did Thus outwardly, inwardly to our souls*. For They teach further, that as a Proof of the Sincerity of this Faith, and as a means of Holiness of Life, We should by the Influence and Operations of the Holy Spirit, which God has Promis'd to the Faithful, imitate Christ in the several Parts of what He did for our Redemption, by Dying Unto Sin, by Rising again to a Life of Righteousness; by ascending also after our Saviour, by Setting our Affections on things above, on himself especially, the Great and Glorious Object of our Love, Duty and Adoration.

Now what is thus done, is not performed by Christs being Personally in any one of Us, but by the Influences of the Holy Spirit moving and concurring with us; nor would it be of any Benefit to us, were it not for that which Christ did and suffered for Us: All these operations *in and of* the Soul, would according to the Covenant of Grace contained in the Gospel, signify nothing at all for the attaining Eternal Salvation, but only as they depend upon the Merits of that Blood, that *Humane and Material Blood shed* by Christ at *Jernsalem*.

But the Quakers are for the Inward only: What is done in the Soul, they Reckon to be done by Christ Himself; embody'd, as it were, and Personally in them, upon which Ground, *G. Fox* accepted, and defended with Blasphemous Pride the Adoration which was given Him. They teach, that Christ is actually Born, and suffers in every one of them, in order to His being a complete Quaker. Thus they make Void the Cross of our Gracious Redeemer, and destroy all the Substance of Christianity, which Evaporates by this means into a Vain Allegory. And the Consequence of this is, that they Utterly Reject *Christs outward Ordinances*, His Blessed Sacraments, and despise the Holy Scriptures, unless when they think 'em of their Side, till their Wild Enthusiasm ends in a Blasphemous Pretence to Sinless Perfection, Infallibility and Equality with God.

Their Errors in these particulars, 'twill be necessary to lay before you also; and that I shall do in the same manner as before, by producing their own Words.

1. As to the Holy Sacraments or Outward Baptism. This they call *Idolatry*; a Carnal Empty Shadow, &c. as in the Treat. above-mentioned (Son of Perdition Reveal'd by *G. Whitehead*, and *E. Burroughs*, p. 26.)

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All may see what Idolatry He, (J. W. their Opponent) is in about Water, and How he is Muddled in His Confusion, tho' He without just Cause is offended that we count their Baptism a Carnal empty Shadow, or low thing that God is gone out of, tho' it be both True and Apparent enough, since they make such an Idol of it; and Practice it either without immediate Command from Heaven, or motion of Gods Spirit for it.

The same Burroughs again (Collect. of his Works, p. 190.) *To say that sprinkling Infants with water is Baptism into the Faith of Christ, is the Doctrine of Devils.*

And G. Fox, their Founder: *Your Baptism and Sacraments, as ye call them, and all your Ordinances, and Churches, and Teaching, is Cain's Sacrifice—Their Sacrament, as they call it, is Carnal, their Communion Bread and Wine, is the Table of Devils, and the Doctrine of Devils, p. 14.* News out of the North, Written from the mouth of the Lord, from one who is naked, and who standeth naked before the Lord, cloathed with Righteousness, whose Name is not known in the World, risen up out of the North, which was prophesy'd of, but now is fulfilled; called George Fox.

2. Concerning the Scriptures: *Dust is the Serpents meat: their Original is but Dust, which is but the Letter, which is Death. So these Serpents feed upon Dust, which feed upon all those carnal things, and their Gospel is Dust, Matthew, Mark, Luke and John; which is the Letter: (News out of the North, p. 14.) the Cursed Serpent is in the Letter; Truths defence, by R. Hubberthorn, p. 102. This alone is too much upon this Head.*

3. Concerning sinless Perfection; *A little of the Law is seen not to be broken—this (saith G. Fox) is Known in Us: Great Mystery, p. 310.*

Upon that of St. James: In many things we Offend all, mark, in the many things we offend all, *but we are come to the one thing, Christ Jesus, the End of the many things; and in Him there is no sin, and who is in Him sins not, who put an End to the many things that must End and Change.* (Great Mystery, p. 309.) An Admirable Comment.

And in the Abundance of this Vanity Mr. Penn objects to us, (*Truth Exalted*, p. 9. Reprinted 1671.) the Praying from Seven to Seventy, *Have Mercy upon us miserable Sinners*, Which Mr. Whitehead seconds with Great Charity and Humility. *Alas poor Sinners! It's not a sign of Laughter at them, but rather of Lamentation and Pity over their miserable Estate, who are always confessing, but not forsaking their Sins*, (*Truth and Innocence*, p. 15.) and upon this ground George Fox Expostulated with some of the Ministry, many years before, *Are ye not worse than the Lawyers and Physicians, taking the Peoples Money, and yet cannot make them perfect men.* Great Mystery, p. 268.

Again, as to Their Infallibility, *who witness these conditions, that they were in that gave forth the Scriptures; they witness Infallibility*, an infallible Spirit; Which is now Possessed and Witnessed among those called Quakers? *Glory to the Highest for ever! Oh Horrid!—And a little after, I say the Devil, False Prophets, Antichrists, Deceivers*, (which are the Names they give to all that differ from them, or write against them) *none of these can witness an Infallible Spirit—But being out of the Spirit, that Christ, the Prophets and the Apostles was in, they are not Infallible as they were; but with that they are all Judged out.* Gr. Myst. P. 105.

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But of themselves they say again, *Our Giving forth Books and Printed Papers*, it is from the immediate Eternal Spirit of God, to the shewing forth the Filthy Practices of the Worlds teachers, Truths Def. p. 2.

And George Fox speaking of other Preachers says they are Conjurers and Diviners, and their teaching is from Conjuraton, which is spoke from the mouth of the Lord; and the Lord is against all such, and who are of God are against all such: (Sauls Errand to Damas. P. 7.)

Lastly, Concerning Equality with God. They that have the Spirit of God, (meaning themselves) are equal with God. He that is joynd to the Lord, is one spirit, there is Unity: and the Unity stand in Equality it self. F. Howgills work, p. 232.

He that hath the same Spirit that raised up Jesus Christ is equal with God, and the Saints have the same spirit in measure, for Gods Spirit is but one, (Sauls Errand by G. F. p. 8.)

Which he confirms in another place, the Assemblies Catechism says, *The Holy Ghost and Son was equal in Substance and Power and Glory with the Father*. What? (says he) then all that have the Son and the Holy Ghost, hath that which is Equal in Power and Glory with the Father. G. Myst. p. 248.)

These are some of the Errors which this Unhappy and Deluded People are led into; I mention not their Blasphemies against the Holy Trinity, and their Scorn and Contempt of the Civil Power, but for a further account of these and other Errors, recommend to your Perusal that Excellent Book called *The Snake in the Grass*, with other Writings of the same Author upon this Subject. Also what the Learned Mr. Keith has published since His Retractations.

And

And now Brethren, Who is there in all this Company whose Blood has not been chill'd with a Sudden damp of Horrour at the very Recital of so many dreadful Blasphemies! and who is there that has so little fear of God, or love for his Neighbour, as not to magnifie and adore His Great Mercy to these Persons, whom He has at length Truly enlightned, by His Blessed Spirit; Recover'd from Such Errors, as without Repentance might have ended in Damnation; and *done so much, so very much for their souls.* And oh! that we might ever see that happy day! When the rest of our Country men, (I am sorry I cannot say our fellow Christians) *shall return to Sion, and build up the walls of Jerusalem,* which they have made Such Breaches in; Acknowledge their dreadful Errors, and Give God the Glory. But this is a Blessing very little to be expected, because very little Deserved: Alas! it must be confest, that the Sins of this Nation are too great, for it to be delivered from so Heavy a Judgement; and yet the very heaviness of it ought to move us to Repentance; for this is greater in itself, if rightly considered, than Fire, War or Plague can be, for those destroy only our Estates or Lives; and while they are doing so, often make us Better; But Delusion of this kind spreads with a silent yet deadly Infection, to the utter destruction of many thousand Souls.

And withal, this particular Evil is so deeply Rooted, and of so Stubborn a Kind, as being Compos'd of all the Heresies of Old, and fixt and settled in those it possesses by Enthusiastick Retirements, by working themselves into Bitter Agonies, which they call being under an Exercise, and by separating themselves by a Peculiar Language, Habit and Behaviour, all which Sowres at last into a Hatred and Contempt of the
Rest

Rest of Mankind: this I say, is such a Spirit of delusion, upon all these accounts, as is not to be cast out of this Nation, *but by much Prayer and Fasting*; By humbling our Selves greatly before the Father of Mercies for our Own Sins; and then interceeding with Him in all Tenderness and Charity for their Deluded Souls. And this is all the Force, these are all the Arms I desire should be Employ'd against them. What I have said, has not been with any design to Raise or Increase any Bitterness, or to stir up any Persecution against them, but to Shew the Goodness of God in Recovering these Persons, from Such a Bottomless Pit of Error and Darknes, and to Prevent others from falling into the same: And what I have quoted, Remains still, in their Books not Retracted, but Rather Confirm'd by them; they Having Solemnly Resolv'd to stand to the Testimony of their Ancient Friends, (*Yearly Ep. 1696.*) meaning the Doctrines of their first Teachers, such as I have recited, and yet at the same time they have brought up all the old Editions of such Books, and have left out or altered several Passages in their New ones, (*See the Collect at the end of the Defence of the Snake, Numb. 4.*) and as to others, strain'd and tortur'd the Words a thousand Ways, as some Parents serve their Crooked Children, to Conceal, if possible, their odious Deformity. (*This may be seen in the Answer to Mr. Keith's first Narrative, and the Switch for the Snake; and prov'd against 'em fully in Satan disrob'd, the Defence of the Snake, and Mr Keith's Fourth Narrative.*)

Such is the misery and folly of the Pretence of Infallibility, where-ever it obtains. In the Council of *Trent* many were for giving up some of the Doctrines, which they were sensible were directly against the holy Scriptures; and this was in a likely way of Succeed-

ing, till the Popes Creatures began to represent, how much the Dignity and Authority of the Court of *Rome* must be hazarded, and how they must forfeit for ever their darling Principle of Infallibility; and then all was dash'd in a moment: So, much more are some men concern'd to secure their Interest than to confess their Errors; and to gratify their Pride, than to obey their Consciences. And indeed, considering the Errors which these poor People hold; their Infallibility, which we have been speaking of, their Contempt of the Scripture, with the Boasts of their own Perfection; which are the fundamental Errors of the Papists; and also the hindring of the Common People of their Perswasion, *from Reading the Books of Truths Enemies*, as they call all that write and speak against them; the Equivocations and Reserves in their way of writing, to which they retire like Retrenchments, as oft as they are driven from one to another; and the odd Collection of the worst of the Primitive Heresies, which are recorded in *Greek* and *Latin* Languages, unknown to their first Teachers; I do not doubt, but that the Missionaries of *Rome* have been very busie in sowing their Tares among them while the Nation slept, and never regarded a Sect, which they thought ought to be pitied for their Innocence, or despis'd for their Ignorance. Upon this Account it is that the inferiour sort especially really deserve our Kindness and Compassion. But most of all upon the Account of that holy Religion which we Profess. That Jesus! who came in the Flesh, *that outward Christ which they deny*, and deprive themselves, by so doing, of the most perfect Pattern of Charity and Mercy; that Jesus, I say, *who requires us to Love our Enemies, to Bless them that Curse us, and Pray for them that despightfully use us*. And indeed, never had we so much occasion to practise this Command as they have given us.

But

But Charity is to extend to our Passions, and not our Understandings; and therefore the same Jesus, who Commands this Commands us also to beware of false Prophets, who cry, Lo here is Christ! or there is Christ! Whither in a Wafer, by Transubstantiation, or in a sinful Body, by the light within, these must be false Christs, because, (among other Reasons,) they are many Christs, whereas there is and can be but one, but He alone, Who is now interceeding for us at the Right Hand of God, and Who gave us this particular Caution to direct us, and prevent vain Excuses, *See I have told you before.* In order then to our Obeying it, let me give you three short Rules, and then I shall Conclude.

1. That We should carefully beware of this Spirit of Enthusiasm which is gone out in this Age, that we should be cautious How we Humour any Religious Melancholy, to such a degree, as to Expect continually new Revelations, and when the Soul is suspended in Scruples, Terrours and Amazement, take every Sudden thought which Flashes in the Heated Fancy, to be immediate Inspiration. The Apostle St. *John*, our Lord's Beloved Disciple, cautions us with all the meekness of the Spirit of Peace. Beloved, believe not every Spirit, but try the Spirits whether they are of God, because many false Prophets are gone out into the World, 1st Epist. *John* 4. cap. 1. One Rule He gives in the next Verse, which would be sufficient to detect those we have to do withal, if *Rightly ap-
ply'd*, viz. *Hereby Know Ye the Spirit of God, Every Spirit that confesseth that Jesus is come in the Flesh is of God, and Every Spirit that Confesseth that Jesus Christ is not come in the Flesh is not of God; this is that Spirit of Antichrist, which was come into the World even in those days, and which prevails in it too much*

in ours: But there is a more General Rule whereby to Judge of any Spirit whatsoever, and that is the Word of God. Wherefore if any Pretended Prophet Rises up with a New Light, and contradicts directly all the Rest, if two new Prophets rise much about the same time, as *Fox* and *Muggleton* did, and oppose and Curse one another, affirming both with like confidence, that they come from God; how shall any Person judge between them and the Rest. There is no Rule given to this Purpose but the Old and New Testament, and to these they ought to be brought for Examination, if what they teach be agreeable to what is Written there, 'tis no new Light, but the better for being old, if it be not, 'tis in vain to plead that it is inspired by the Same Spirit, by which they were wrote, for that cannot Contradict it self, and therefore Whoever Contradicts that, must be Imposed upon Himself, or have a design to impose Upon others. This Shews the Necessity of the Next Caution.

2dly, That we should take care How we neglect or undervalue those Holy Writings our selves, or attend to those who do so; Because if this be once done, we have no Rule either of Faith or Practice left Us, and consequently must Lie open to all Delusion, and be blown about with every wind of Doctrine. The *Jews* and *Romanists* set up Tradition equal to these, By which they provide an excuse not only for all the Errors which they have fallen into already, but for All they shall think fitting to embrace hereafter; for Who can fathom or discover the dark Abyss of Tradition; on the other side, all Enthusiasts set up against them the Private Spirit, and all Atheists what they call Humane Reason, and so wander in their different Errors, or Wallow in their different Vices: for Private Inspiration and Humane Reason amount to much the same,
and

and Signifie no More, but the Doing or Saying Whatever each man Pleases. Wherefore we should be very careful How we suffer any doubt to rise in us concerning the Authority of those Holy Writings, which Was so diligently inquir'd into, and so carefully settled in the first Ages of Christianity: that we should not throw away what is attested by so many miracles, and by the consent of so many thousands, and what is of so great importance to our Souls; upon account of any Custom or Passage, which may seem strange to Us; but consider 'em as the Writings of Holy and Upright Men, who were guided by the Infalible Spirit of God, and who Seal'd what they wrote by their own Blood. 'Tis therefore that these are Able to make us wise unto Salvation; and if these are Able what does there want else, or is it not sufficient that they can make Us Wise unto Salvation? If any Angel from Heaven that Preach'd any other Doctrine than what is to be found there, should be accursed according to *St. Paul's* Sentence, *Gal. 1. 8.* What shall we say of Any Quaker's Openings, (as they call their Pretended Revelations;) which either ignorantly wrest 'em, or insolently Oppose them.

3dly, That we should take care How we indulge our Roving Fancies, in Leaving the Service of the Church, and Running up and down to Separate Meetings; which I mention the rather because it was the Person's Case who is now particularly concern'd. This is dangerous, Because no body can tell where it will End; For when the Soul has once been Us'd to Change, and our Faith becomes unsettled, it Either Runs into a Contempt of all Religion, or thinks none Good Enough for it, and so is becalmed in Atheism, or hurry'd into Enthusiasm.

The Church of *England* was not Only the Glory of the Reformation, by the Purity of its Doctrine, and the Blood of its Martyrs, but has been the Support of it Ever Since, and Faithfully and Effectually oppos'd and defeated, from Time to Time, the Force, the Fraud and Learning of its most dangerous Enemies of the Church of *Rome*. This Sure may be said at least without Envy. And yet upon what trifling Occasions have many forsaken Her; some upon private Quarrels or Personal Revenge; nay, some because their Clothes have not been good Enough to be seen by their Neighbours, or because they have not been Plac'd High Enough above them: Others through meer Levity and unsettledness of temper: together with a Great Opinion of themselves; till having try'd all, they have left all too, and set up for distinct Churches, of themselves. Thus Divisions and Opinions have multiplied at last to such a Degree, that we may too justly apply the words of the Prophet (*Jerem. 2. 18.*) *According to the Number of thy Cities (may I not say thy Towns, thy Villages) are thy Gods, O England!* Behold then into how Wretched a Condition we are fallen! What a Shame must this be to us, Who have so deservedly upon other Accounts the Eyes of the World fixt upon Us! and How must this Cause the Name of Jesus to be Blasphemed by Infidels and Atheists! *Hath a Nation Chang'd their Gods which are yet no Gods?* Hath the Jews Quitted their Law? or the Papists yielded up their Worship of Saints and Images? *But my People have Chang'd their Glory for that which doth not Profit,* (*Jer. 2, 11.*) for empty Noise and Wild Gestures; for vain Pretences to Sinless Perfection, and Equality with God.

But tho we ought to consider these things with Sorrow and Shame, Yet let us consider them with Charity too.

too. Let this always be our distinguishing Character: By this let all men know who are the True Disciples of the Holy Jesus! And tho' we ought to be Prepar'd always with Arguments, to give an Account of the Faith that is in us, yet all men are not Capable of Using these as they should do; nor all men Capable of Receiving them. But there is one, that may be Us'd by the Young as well as the Old, the Poor as well as the Rich, and the Ignorant as the most Learned; One that insinuates itself by degrees, Even through Raging Passion, Stubborn Pride, and Rooted Prejudice, and that is, *a Good Life*: Let this then be our Particular Care, and Let no Disputes concerning the Grossest Errors, either Run us into a Hatred of the Persons that maintain them, or into a Neglect of our own Duty.

And, to reflect once more Upon the Occasion of this Discourse, Let all those Who Fear God, Who have any Tenderneſs for their Neighbour, or any Zeal for Gods Glory, Praise Him and Magnifie Him for Ever, for opening the Eyes and Hearts of these our Brethren, for delivering them from such dreadful Errors, and shewing so great mercy, doing so very much for their Souls. But Thanksgiving is never so Acceptable as when Accompany'd by Charity. Therefore Let us Conclude all, by Joyning together in our Prayers to that God, who wouldeth not the Death of any Sinner, and Who is the God of Unity and Peace, that He would Heal up all our Breaches and Divisions, that He would take from those Who persist in their Errors, All Ignorance, Hardness of heart, and Contempt of his Word, that they and we may be made all together one fold, under one Shepherd, Jesus Christ the Lord.

To whom, &c.

F I N I S.

too. Let this always be our distinguishing Character: By this let others know who are the true Disciples of the Holy Jesus. And this we ought to be, as we have ways with Arguments to give an Account of this Faith: as in us, yet without any not capable of being made as they should be; nor let this Capable of being made. But there is one, that may be said, the Holy Spirit, as well as the Old, the Poor as well as the Rich, and the Ignorant as the most Learned; One that inhabits itself by degrees, Even through Raging Passions, and bitter and Bittered Prejudice, and that is, a great deal: but this then be our particular Care, and Duty: Dispute concerning the Cross of Errors, either as into a Heart of the Persons that maintain them, or into a Neglect of our own Duty.

And, to resist once more Upon the Occasion of this Discourse, let all those who fear God, who have any Testimony in their Hearts, or any Zeal for Gods Glory, Praise, Honour and Magnifying Him in Earth or opening the Eyes and Hearts of those who are blind, to delivering them from all iniquities, and from all iniquities, doing so very much in this world, and in the Kingdom is never to be forgotten: Let us when Accompany'd by a happy, blessed Spirit, let us conclude all, by joining together in our Prayers to that God, who would not let the Death of any sinners, and Who is the God of Unity and Peace, that He would fill up all our Weakness and Infirmities, that He would take from us all that is in us, and that He would be a Father to the Fatherless, and Comforter of the afflicted; that they and we may be made all a glorious one, and under one Shepherd, Jesus Christ, the Lord.